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about which a man is deeply in earnest. I was pleased to learn that the only scientific surveyors of Thermopylae, Leake, and Grundy, went through much the same process and arrived at the same result.

If there is a chance for misapprehension in such tangible things as rocks and cliffs, plains and sea, how much greater chance for error in treatment of the invisible things, seen only by the mind's eye? Longinus on the sublime, Aristotle on art and poetry—such great works are places in which to grow, to look long at the open doors, glimpsing great thoughts that may be obscured or eclipsed by the best translator.

C. K.

(To be Continued)

GREEK POETRY IN ENGLISH TRANSLATIONS¹

In an article entitled *The Business of a College Greek Department*, in *The Classical Journal*, 9. 111-121, Professor Clarence P. Bill raises a question which deserves careful consideration by Greek teachers—the advisability of teaching Greek literature through translations, in courses where knowledge of the original is not required.

About five years ago I sent a questionnaire to one hundred classical scholars and teachers in Universities, Colleges and Preparatory Schools, to which there were thirty-nine actual answers from thirty-seven different institutions. The eighth question was: Do you believe that the Classics are helped in actual value to education or in maintaining their standing in education by the giving of courses in art, literature, etc., where no knowledge of the original is required? Those voting yes outright were 11 in number; 8 thought them helpful to a limited extent. Three regarded such courses doubtfully as of value for literature. One believed in them, but not as a help to the Classics. This gives a total of 23. Over against these were 9 nays, 1 no for literature, who thinks this fad overdone, 1 who favored such a course in archaeology, 4 who favored it for art—16 in all. Those decidedly voting yes or no are about 11 to 9; the others are practically undecided.

One of the ripest scholars of the Middle West writes:

Yes. This is better than leaving so many young people entirely ignorant of things classical, i.e. of the benefactions made to the modern world by the Greeks and the Romans.

¹I give here the major part of the letter which Professor Penick sent with his paper. It supplements in important particulars the paper itself.

C. K.

"As you will see from a casual reading of the enclosed article on Greek translation courses, I have made no effort to argue the question, but have given instead what some of my students have said. These statements were made after the completion of the course and no one was called upon to say anything except what he actually felt. I think the views are all genuine.

I would much rather teach the original and do teach both Greek and Latin, but am willing to sacrifice myself to the extent of one course for what I believe to be the good of the cause. We make every effort to avoid having this course interfere with the regular Greek courses and I think we succeed. It is not allowed until the Junior year, a time when no student is likely to begin a language. We cannot hope to enroll in classical study any who take this course, but we can enlist their interest and co-operation in promoting the Classics among younger students whom they may know and teach later. Even if we do not get students into our classical courses as a result of this course, we do not keep any out, and we do give many a *taste* of those good things that would otherwise be denied them *in toto*."

Another writes:

They are, indirectly. No general course such as here contemplated can replace first-hand knowledge. But we can reach adults by these means, and engender in them respect for the knowledge of the Classics, and thereby create the demand that these things be taught to their children.

Here is another answer:

Yes, I believe with all my heart in courses in Greek literature in translation. I have had an extended experience of seven years with such courses and am thoroughly pleased. One objection made to such courses is that the student is not getting the masterpieces in the original. But I would contend that, even when he gets his Pindar at 60 lines a day, he is not getting it in the original in most cases. He is after all only getting a translation, to be sure his own translation, but a translation for all that. The original can only be got by feeling the Greek in Greek.

From the far West comes this reply:

I believe in such courses, but I do not think they help the Classics. Without them, however, large numbers of present-day students would get no insight into the character of ancient civilization.

We read from the far East:

Yes. Such a course is given in . . . University this year, and is very successful.

For several years a course entitled *Greek Poetry in English Translation* has been given here. At first the course was given experimentally two hours a week, but was soon allowed to become a full course of three hours a week. Last year it was made an advanced course, which means that a prerequisite of two English courses is required, amounting in practically every case to a restriction to Juniors and Seniors. The number in the class has varied from 15 to 25, and that without any canvassing for numbers and without any advertisement outside of the Greek school announcements, where non-Greek students rarely ever look. The class has grown through the loyalty of those who have taken the course. No knowledge of Greek is required, but some who have had Greek take the course and express high appreciation of the pleasure and the profit received. The fall term is devoted to epic poetry, the winter term to lyric, the spring term to dramatic poetry. Practically all of the Greek poetry known to us is read and studied as literature. From this literature the Greeks are studied in every relation of life—domestic, social, business, legal, artistic, religious. Effort is made to show something of what is lost in translation. The stress, of course, must be placed on the content rather than on the form, but the students must learn that the greatness of the Greeks was in form, both in art and in language, as well as in content, and thereby, in some small measure, come to appreciate the beauty of that which they miss.

My only argument will be quotations from letters written by those who have completed the course, in response to my request for a statement as to whether they thought such a course was worth while and as to what specific value they received from the course.

Before I give the quotations, a few statements will not be amiss.

(1) The whole educational trend to-day is along the lines of least resistance, a striving after the so-called practical subjects (which are no longer the sciences), the vocational subjects, etc., and away from those things which require mental labor, the things that have cultural value, the humanistic topics.

(2) Even the few people who have cultural instincts and tendencies are so much influenced by their associations that they desire to get what culture they can with the smallest possible amount of effort.

(3) For these reasons we should use our utmost endeavor to keep as many as possible in the straight and narrow path of classical rectitude, the study of Greek and Latin originals.

(4) We must also face the fact that, if the tide that has set in against us is ever stemmed, it will be only after a long and a hard fight, and, further, that we must be as wise as serpents and as harmless as doves.

(5) Our harmlessness must take the form of not aggravating the opposition, and our wisdom may be in keeping the Classics before the public eye in every legitimate way. What way can be more legitimate, next to the study of the people and of the language first-hand, than an intensive study, not a mere reading, of their poetic masterpieces, which have been the inspiration of all subsequent literatures, which give us an insight into every phase of the people's life, and so help us to appreciate in some measure, at least, the greatness of the people who have been the admiration of the centuries?

(6) Because we cannot persuade the educational masses that they are wrong in neglecting what we regard as the summum bonum, we should not grow petulant and refuse to let some crumbs fall from our bountiful classical table. If the many will not take the cream, why deny them the skim milk? If they will not take the best, let us give them the best they will take.

Quotations on the importance of such a course as has been outlined above follow²:

The course made me wish that I had studied Greek enough to read the originals.—The study of Homer is to serve as a standard for all my literary criticism.—Still more valuable and interesting to me was the study of the spirit and technique of the Greek drama.—Another value of such a course is the training it gives in English. I know, too, that my reading of other great pieces of literature will no longer be handicapped by an obscure notion of the mythological allusions, and for this fact alone I am extremely glad that the study of Homer's masterpieces has fallen to my lot.—It is a stimulation to the imagination and thus has a broadening effect.—For the student who has been so unfortunate as to omit Greek and Latin from his course of study, such a translation course fills a real need.

I give next quotations on the topic of the help that comes in the appreciation of one's own literature:

²Here and below the utterances of different students are parted by dashes.

I have found this course of great help to me in my other work, especially in advanced literature.—In my study of Shakesperian and modern drama, my course in Greek drama gave me a valuable foundation.—How interesting it was to discover how far the Greeks had developed lyric poetry and how much we owe them!—It made me realize just how wonderful a literature the ancients had and its tremendous influence on all later literature.—My love and appreciation of all good literature has been increased.—It stimulated my interest in the life and works of a remarkable people, and it gave me a keener appreciation for all literary work.

The value of a knowledge of the Greeks and their history is stressed in the following quotations:

Before my study in this course, Homer and his works were mere names to me; now they are among my most interesting acquaintances. I understand the Homeric simile, the Homeric style, and have learned to consider Homer a standard on which to base my judgment of literature. A knowledge of his works fills the mind with pure and wholesome thoughts which make life more worth while. It gives a broader scope to the imagination and widens the sympathies.—We are enabled to study the crude manners and quaint beliefs of the people, to see them in their homes, in the markets, at their sports. From the standpoint, then, of the study of human nature and civilization, we profit by the Greek translation course. We can likewise profit from the standpoint of the study of literature per se. The graphicness, the sublimity, the beauty, and, above all, the dignity of the language are qualities that appeal to those who strive to cultivate a good literary style. I not only enjoyed this course very much, but I gained much information regarding the Greek theater, the authors, the character of the plays, and the demands of the times in which they were written.—But the course was of most value to me in that it changed my opinion of everything Grecian. It gave me a glimpse of the very interesting and very alive daily life of the Greeks, the simplicity and attractiveness of it. It gave me an idea of the roundness and fullness of Greek drama. It made me realize the beauty of Greek poetry, poetry still beautiful after having been translated. The most it meant was not to have finished a College course in complete ignorance of the entire Greek world.—For one who has not had a sufficient knowledge of Greek to read in the vernacular the great Classics, there is nothing that will acquaint him more thoroughly with the life, manners and thought of the Greeks than a translation course. Great Hellas becomes a very part of one's self through the fascinating histories of the great poets and heroes who have immortalized the lives of their people, whose human nature is the same as that the world over. One gains a conception of the enduring Greek principles of right and wrong. Right is exalted and rewarded, and evil punished.—A very personal interest in the old heroes of the Iliad and the Odyssey, knowledge of Greek life, customs and ideals, the mental attitude of the Greeks as to beauty and physical development are among the interesting features of the course.—Must those of us who are ignorant of the ancient tongue and who do not find the original within our reach go without even knowing the greatest poets of antiquity, and the noblest poems of those times?

A paragraph of quotations on the enjoyment derived from the course is given to show that there is a demand for something of the kind:

I consider it one of the most enjoyable courses I have had in the University.—The study of the *Iliad* and the *Odyssey* has given me real, unbroken pleasure: there has not been a day when I have not looked forward eagerly to the lesson. As well as I like my English and my history, I cannot say the same for them. Both the *Iliad* and the *Odyssey* have been rather hard for me, because I was unfamiliar with the geography, the supposed history, the theology connected with the stories, and almost every day I needed to consult maps and books of reference and to reread much of the story. . . . It took me much time to get the proper viewpoint, but still the work was always enjoyable to me.—I enjoyed the course on account of (1) the help that I have received from the books as pieces of literature; (2) the companionship in thought that I have gotten from the books; (3) the spiritual good that they have given me. As works of literature, the *Iliad* and the *Odyssey* have taught me how to judge literature. I use them as models as to content, as to construction and as to style. Under the head of style especially could I learn many things, among which would be the value of concrete embodiment, of clear, simple language, of rapidity, of gentle, easy movement, of irrelevant detail, of condensation in times of action, of similes and epithets. I have a fresh fund of things to think about; I have plenty of fresh scenes to conjure up as I churn and sweep and feed the chickens and sit on the big wide gallery in the evenings, with no one but an old negro woman to keep me real company; I shall not be lonely; these books will bring me guests galore. And there are many spiritual lessons that we could learn of them, lessons of prayer, obedience, sacrifice, absolute trust.—Of all my five years' work in the University, it is one of the two courses that I remember with most profit and pleasure. It is one of the few courses whose text-books I have kept and care to reread. I always get enthusiastic when I talk about that course. The course has meant to me a study as interesting, absorbing and consequently lacking in irksomeness as any I had while in the University.—I remember no course during my five years in the University that gave me keener pleasure than our Greek Translation Course.—The course, when I took it, was truly a delight to me and has been of lasting pleasure and benefit. It has stayed with me as few of my other University courses have.—I specialized more in economics and government and allied subjects than in literature while I was in the University. However, I never had a course that I enjoyed more than the Greek Translation Course. I have found the knowledge of Greek literature I obtained then very helpful to me in all of my subsequent readings and even in more practical things.

Many more similar statements could be given.

In a closing paragraph I give most of two shorter letters and several selected parts from a third, because they seem to have considerable merit and are written in a better style than some of the others. All three writers have studied more or less in the original.

To those of us who have been fortunate enough to study them in the original, the beauty, the grace, the exquisite charm of the Greek writers have meant a great deal, but to those who are not familiar with the Greek tongue much that is best, if in fact not all, of ancient classical literature is inaccessible except through English translations. Granting that much of the charm, the grace and beauty of the original is lost when translated, still, the subject-matter which, after all, is what has assured Homer, Pindar, Aeschylus, Sophocles and many more of those writers of ancient

Greece an abiding place in the hearts of all posterity, remains to enlighten and entertain us. Therefore I most earnestly hope that you will continue your plan of giving courses in translation from the Greek masterpieces.—I never caught the Greek spirit, was never transplanted into the midst of their life, and never grasped their viewpoint, never felt the genius of their thought, or experienced with them their emotions, in fact, I never knew them at all, until I read their literature all through from Homer to Aristophanes; until I read rapidly, as a continuous whole, this large body of literature (you made us read a plenty). Since we read rapidly and fluently in English, the attention undiverted by the constant agony of translation, it was truly the discovery of a 'new world' to me—a new world that burst suddenly in all of its splendor upon my sight. Otherwise Greek literature would have remained a sealed book, the glorious land of the Greeks an undiscovered country; for without the translation course I could never have gained a 'peak in Darien', never have caught even a distant glimpse of those classic shores. The knowledge I have gained from studying Greek literature has shed a great deal of light upon the subsequent history and development of various forms of literature, epic, lyric and dramatic, especially the development of the drama from the worship of Dionysus, and its growth through Aeschylus, Sophocles, Euripides, and the rise of comedy in Aristophanes.—Acquaintanceship with Greek literature not only greatly enhances and enriches our appreciation of English literature, but also opens up to the mind new realms of gold. The average person can attain this wealth most readily through translations. A study of Greek literature by translations is of vital value both to the Barbarian and to the Greek. For the former it is the only key that unlocks this treasure-house of wealth untold. For the Greek it is the best way for the extensive study of the literature as an aid to an intensive study of the language. It is this latter, the studying of the language, that consumes the most of our time and energy during the College course; and we are so engaged in acquiring facility in translation that we fail to grasp as literature the significance of what we read. Vocabulary, forms, sentence-order, meter, and the like are what engage the attention of the amateur, and constitute the beam that mars his vision of the literature, of the *Iliad* as an epic, of Agamemnon as a drama, of Homer's power of narrative in its sheer beauty, of Aeschylus's Titan-like chisel. Now a course in translations remedies such defects, as an ally, not as an opponent. I contend that in studying the original it is the language that the student keeps in mind. I contend for the study of the language, and I deprecate the indifference toward the Greek language manifested in these latter days by the majority of College students. But I contend that there is a vital need in the curriculum for a course of Greek literature in translation. Such a course in my College was one of rare charm for me. I know something of what Keats meant in the latter part of his sonnet, On first looking into Chapman's Homer.

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DANIEL A. PENICK.

REVIEWS

A Theory of Civilization. By Sholto O. G. Douglas. New York: The Macmillan Company (1914). 246 pp. \$1.50.

Mr. Douglas seems to be delightfully in earnest about this theory of civilization. He does not waste any time or space in telling who he is, or in dedicating